

venerable; so that the day is variously
complexioned:
for thou art like the sun :¹ verily, bestower
of food,
thou protectest all intelligences: may thine
auspicious
liberality-be manifested on this occasion.²
2. The rider of the goat, the protector
of animals,
in whose dwelling food is abundant, the
propitiated
by sacred rites, who has been placed over
the whole
(world),³ the divine PUSHAN, brandishing
his loosened
goad, proceeds (in the sky), contemplating
all beings.⁴
3. With those thy golden vessels, 'which
navigate
within the ocean-firmament, thou
dischargest the
office of messenger of the sun:⁵ desirous of
the sacri-
ficial food, thou art propitiated by (that
which is) will-
ingly offered.
4. PtfsHAN is the kind kinsman of
heaven and
earth, the lord of food, the possessor of
opulence, of
goodly form; whom the gods gave to SUHYA,
vigorous,
well-moving, propitiated by (that which is)
willingly
offered.⁶

is here identified with both day and
night, or is
considered as their regulator
vSdma-Veda, i. 75., also *Nirukta*, 12. 17.,
Sdyana follows
*Yd*ka*.

³Placed so by *Prajapati*, according to the
scholiast, in his
capacity of nourishing all things, *poahakatwena*.

⁴ As identical with the sun.

⁵ *Tasi dutyam suryasya*: *Sdyana* relates a legend
which says,
that on one occasion, when *Surya*, with the gods,
had set out to
fight the *Asuras*, he sent *Pus/tan* to his abode to
console his
wife, who was greatly afflicted by his going to the
wars; for
which office *Pushan* is here commended.

* *Kdmenakritah* is the whole text; the scholiast
fills it up
with *pa^wadivishayena stotribhir vasikritak asi*,
thou art sub-
jected or propitiated by worshippers by means of the
Pant and
other offerings,